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/1478 cont./

D6

volume of the present work. For the time being, I wish to call attention to his shorter account, "Fuegian Songs," in the American Anthropologist, Vol. 38, No. 3, pp. 357-367, July-September, 1936. -- At this point I need not discuss the erroneous view of someone like Lyngenini (2):149 and others. Bridges (1):10 briefly mentions a few songs of the Tekeenica. Cf. in Cooper:80 the report on the songs that Furlong recorded on the phonograph.

S33 N1 S2

It is amusing to learn that occasionally an older man who enjoys singing will call young people into his hut -- a few adults will join them -- in order to practice songs with them. Ahlaseño is known as such a person. They stay together for a few hours, learn or repeat one song after another, and conclude their jolly gathering with the so-called kowáje, a merry performance. A clownish man will step outside and wrap himself in skins so that only his face is uncovered, upon which he draws many red and white dots. Between each corner of his mouth and a nostril, as well as between each pair of eyelids, he stretches short sticks which distort the face. This joke, a favorite among boys (p. 582), is called kanaywéteg, and the little sticks are flexible twigs of the parasitic plant Myzodendron punctatum, appropriately called kéis tawéla, "basket of the beach," because of its shape. In this disguise the man suddenly steps into the gathering of youthful singers, acts very officiously toward each one, and joins in the general laughter. Sometimes several immature /1471/ youths will dress up in the manner described, and they all end the singing lesson with lively leaps outside the hut of their "teacher." This gay conclusion is called kanaywéteaga (cf. Fig. 4 of the photogravure plates /at the end of the work/).

S34

The Yaganes do not have actual musical instruments. It is true that children take the short hollow bones of a bird or the hollow lower part of a thick quill, hold the object vertically, and place it against the lower lip, producing soft whistling tones with short puffs of air. These simple objects, called xoúlus, certainly

S33 cannot be regarded as musical instruments. Nevertheless, the

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526 The loser would call upon a friend who would in turn challenge the victor who had no choice but to accept. Before the wrestling match began the wrestlers were magically massaged by the medicine man. Sometimes these single matches developed into a free-for-all wrestling match in which several or all of the men would join. Sometimes, too, these general wrestling bouts ended in a serious scuffle.

538 Music.—Proverbs were absent. So, too, was poetry; the nearest approach to it was the meaningless words or syllables having a certain rhythm which occur in songs. The songs themselves were extremely simple and monotonous with or without meaningless words. The

533 *Yahgan* had many songs, sung for special occasions such as the *hiuwa* and mourning rites; others intoned ad libitum. There were no lullabies. *Yahgan* songs show sundry very primitive features, according to von Hornbostel (1936). There were no musical instruments at all.

534 Even the rattle, drum, and flute were absent. Staves with which to beat time were used in certain rites.

535 Dances.—Apart from the dances carried out during the *chiéuwa* and *kina* rites, there were none of a symbolic, imitative, or dramatic type, and no war or hunting dances. The *Yahgan* danced alone, in circles or in Indian file. The women rarely danced, and the men and women never together.

RELIGION

541 Most of the religious life of the *Yahgan* centered around theism and shamanism. There was a distinct fear of the dead; there were also the mourning observances previously noted; the souls of dead shamans entered into the beliefs and practices of the medicine men.

542 But no organized ancestral cult existed, and the dead were not prayed to. Animistic beings and observances appeared marginal to the theistic cult and focal in shamanism. There were a number of miscellaneous magico-religious conceptions and observations. Each

543 *Yahgan* had a *yelkibi*, as a sort of guardian spirit. Various omens were believed in: for instance, the call of the owl was supposed to portend a murder or at least a death. A number, too, of taboos were observed: for instance, when traveling by canoe people had to throw waste into the fire kept burning in the canoe, and not into the water, lest the children should cry. There does not appear to have been any form of divination. The *kina* rite, to be described, had religious features to it, but its purposes and function were primarily social. The great bulk, therefore, of *Yahgan* religion having been taken up with theism and shamanism, in enumerating *Yahgan* theistic and shamanistic phenomena, we shall be enumerating *Yahgan* religion as such.

544 Theism.—There was a very definite belief in a Supreme Being called Watauinéwa or Watauinéiwa, who was also called by other